

CENTRE OF CRIMINOLOGY LIBRARY

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TIGHTWIRE



1993

NOVEMBER

FALL ISSUE

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EDITORIAL

When I took on this task a few months ago, I was co-editor with Julie McKay, then Pia Williamson stepped in as editor. Now I'll try my hand at it.

We've gone through a lot of changes, and are still in the process of printing the spring and summer back issues. Hopefully with our new platemaker in place, the job will be completed quickly.

This fall issue deals with some aspects of our lives we'd rather not think about, childhood sexual abuse, spousal abuse, etc. As women we need to tell our story. We need to be bold in naming our reality.

With insight and support may our judgement be guided so that we know the essential from the dispensible, the vital from the trivial. As we share our experiences in living, we are like a family, linked in a subtle but extraordinary way.

Enjoy all the magazine, the poetry, art and stories. I've been entertained as I put it together.

Melissa Stewart
Editor.

BATTERED WOMEN, SHATTERED LIVES

A devastating form of violence for women is marital rape. Sex, like violence, is a release of frustration and anger for men. And an assertion of power and privilege.

The male sex role includes a rigid set of expectations about the rights and privilege of men and the submissive roles of women. Women are objects for their pleasure and use. The violence seems sometimes like a problem of impulse control. The need to control others, to be in charge. These men are potentially dangerous. The most lethal and the most unlikely to change. (chronic wife batterers.)

The chronic batterer is regularly abusive, both verbally and physically. Increasingly men are justifying or excusing violence. Grizzly pornography is very popular. The violence against women is seen as entertainment. Many women are aware of the violent tendencies in society that reinforce or justify the abuse of women. And When counselling is involved, the implication is that the husband and wife have to be treated together.

Much of male violence is unexpected and unprovoked, while most aggression from women is in self-defense or retaliation. The community accepts male dominance and violence against women. Battered women often face death threats from their batterers.

As one male group described it, the abuse of women can be a means of compensating for his feelings of inadequacy. For some men violence becomes an addiction. It gives them a "rush" and a feeling of power. The thrill of violence is so strong they crave it. Then they provoke it or go looking for it. Most batterers also abuse alcohol. Alcohol intensifies the violence and makes it easier to occur.

Most professionals insist that it is next to impossible to predict dangerousness. (out of control) When violence emerges with hostility, aggressiveness and threats, it is likely to turn into something ugly fast. There are two types of danger signals, intention and opportunity. The batterer may describe scenes of grisely violence, or show intense depression.

With the large number of violent men and the general degradation of women, it is hard to accept the popular notion that women "ask for it."

The fear of desertion may intensify a batterer's threats and desire for revenge. Battered women experience a unique combination of abuse, fear and uncertainty. Nearly all battered women face confusion and self-doubt, yet feel cautious hope.

As one woman described her experience, "He slapped me backhanded across the face, banged me up against the wall, and those eyes, he looked like he wanted to kill me if I moved an inch. The abuse got worse. He kicked me in the back. I couldn't walk for a week. He went crazy, screaming and punching and throwing things. Can I expect the violence to stop without ending the relationship?" She said he was rigid, critical, manipulative and demanding. He thought what he did was "no big deal." He was being a bully.

Any victim of terrorism will be momentarily grateful that the violence has stopped, even while still held captive. Violence against women is a deep-seated social problem that requires a response from everyone affected, including the entire community. Domestic violence usually happens in isolation. Few other people find out about it.

Arrest and judicial processing are unusual in cases of assault on women within the home. Police officers and judicial officials are apt to see the offense either as unimportant and not worthy of attention, or as a civil and social problem that requires the services of another agency, and to use their discretionary powers to avoid arresting and prosecuting the man. They think domestic disputes require no direct police action. Yet, a riot for example, elicits swift and aggressive police action. This too is generated by social factors.

The entire community is responsible for the continued assaults on women and in some cases, their deaths. The friends and neighbours who ignore or excuse the violence, the physician who does not go beyond the mending of bones and the stitching of wounds, the social worker who defines wife beating as a failure in communication, and the police and court officials who refuse to intervene.

More public education is needed. Politicians must be responsive to this very compelling problem. It can't be swept under the rug any longer. If Canada wants to be a world leader, then we must set an example of the family unit being of utmost importance, in the fabric of a good and just society.

by Melissa Stewart

TOUGH TIMES NO EXCUSE FOR WIFE ASSAULT

Ontario's Women's Issues Minister, Marion Boyd has declared November "Wife Assault Prevention Month." She was referring to an Angus Reid poll released in July 1993, that showed 67% of Canadians surveyed felt violence against women has increased over the past 10 years. Of that number, 24% blamed it on economic hardship and unemployment.

Ms. Boyd explained that while many people experience more tension and stress during tough times, it is a mistake to think that economic hardship actually causes men to assault their wives.

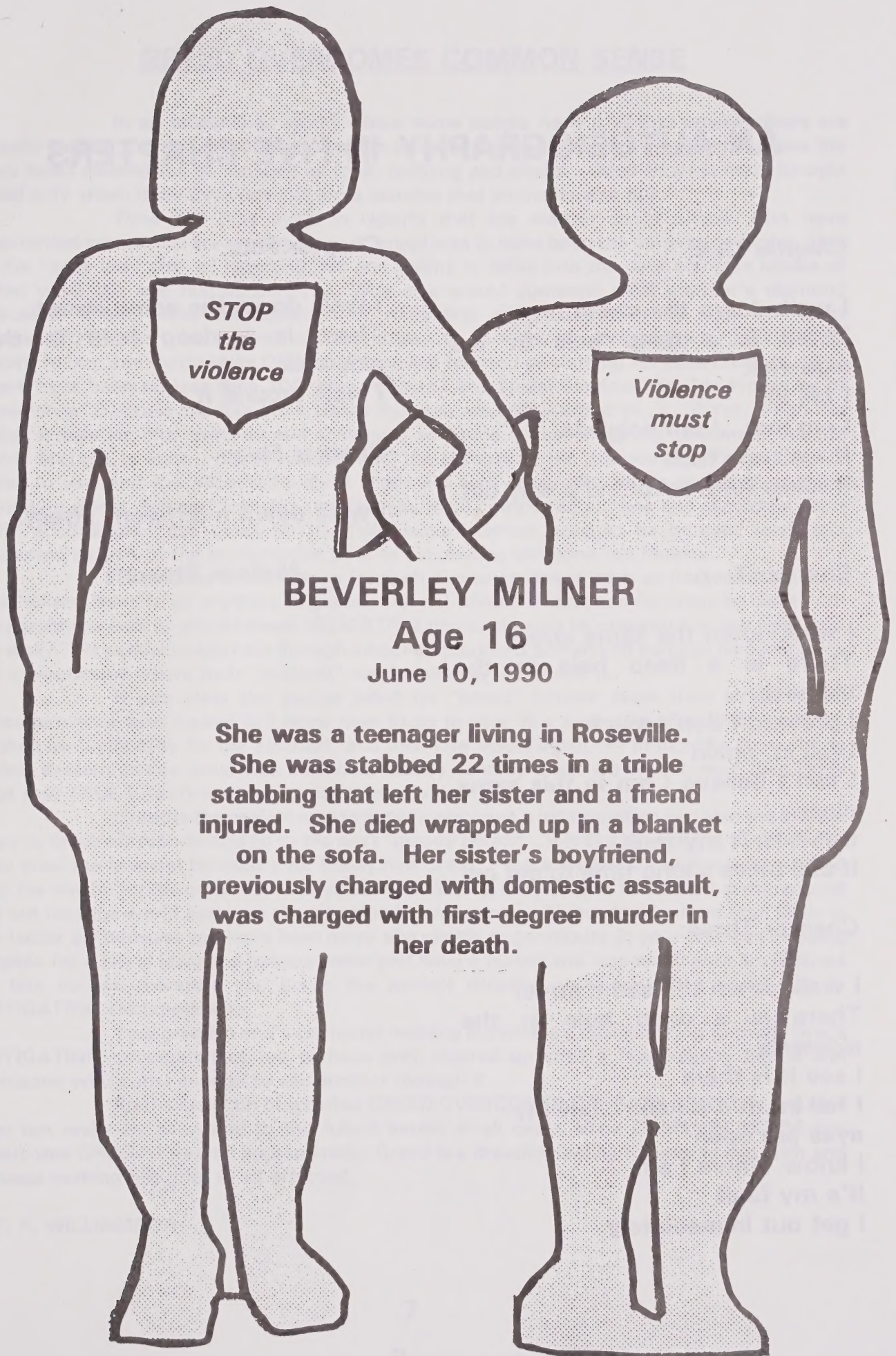
"We know that wife assault occurs during good times as well as bad. The mistaken perception that outside influences ... drugs, alcohol, or economic pressures ... are the causes of wife assault is disturbing, said Ms. Boyd. Personally I think that drugs, alcohol and economic pressures do cause woman abuse.

"Public education is one way we can address the misconceptions which persist about woman abuse. The main message of the campaign is that wife assault is never acceptable or 'understandable'. There is no excuse for this crime" said Ms. Boyd.

Ms. Boyd also noted that most people surveyed supported public education on this issue. To reinforce this message, the Ontario Women's Directorate has funded local public education grants to 126 communities across the province.

Hopefully this strategy will bring a positive response. The emphasis of this campaign is on services to victims, response of the criminal justice system, and more public education. This is a step in the right direction. Now if all the provinces could take on the same task, we might get uniformity across Canada. Certainly I believe this is the only way to stop woman abuse. Let's hope for a brighter future. What do you think about this issue? If you have any comments, let us know!

by Melissa Stewart



BEVERLEY MILNER

Age 16

June 10, 1990

She was a teenager living in Roseville.

She was stabbed 22 times in a triple stabbing that left her sister and a friend injured. She died wrapped up in a blanket on the sofa. Her sister's boyfriend, previously charged with domestic assault, was charged with first-degree murder in her death.

AN AUTOBIOGRAPHY IN FIVE CHAPTERS

Chapter One:

**I walk down the street
There is a deep hole in the
sidewalk
I fall in
I am lost...I am helpless
It isn't my fault
It takes forever to find a way out.**

Chapter Two:

**I walk down the same street
There is a deep hole in the
sidewalk
I pretend I don't see it
I fall in, again
I can't believe I am in this same
place
But it isn't my fault
It still takes a long time to get out**

Chapter Three:

**I walk down the same street
There is a deep hole in the
sidewalk
I see it is there
I fall in...it's a habit...but my
eyes are open
I know where I am
It's my fault
I get out immediately**

Chapter Four:

**I walk down the same street
There is a deep hole in the
sidewalk
I walk around it.**

Chapter Five:

I walk down a different street.

-Melissa Stewart

GREED OVERCOMES COMMON SENSE

In an unbalanced world where some people have it all and where others are greatly lacking....greed overcomes common sense every time. At times the greed involves the very basic necessities of life such as food, clothing and shelter. Other times it rears its ugly head only when it involves envy of life's luxuries that someone else has.

Time and time again in reports that are written about people who have committed crimes and are serving time..... greed was to have been the motivating factor. This is the "easy way out" of reporting. No one seems to delve into the very complex issues of what were the real factors involved. Why else would someone steal another's diamond bracelet? Greed! Was the question of mitigating circumstances ever arise? In most cases...NOT! Was this diamond bracelet stolen to be worn by someone who could never afford to buy one themselves OR was it to re-sell for food or clothing for their children when there have been no less than 100 job turndowns and Social Services can "no longer be of assistance" because the rule book states that you are only entitled to....."? Yet, when the judge makes his final decision and sentences someone.... the mitigating circumstances are never brought to light... this would not fulfil the purpose of the prosecutors. The taxpayers need to see that the allocated judicial funds are well spent. No... it is not right to steal someone else's diamond bracelet and YES you have committed a crime and should be dealt with accordingly....but these MITIGATING circumstances need to be brought forth and accepted as part of the presentation prior to sentencing someone too harshly.

Then there is the reason for theft due to an illness such as drug addiction and alcoholism. Need to do anything to get another fix! Should this reason for crime be dealt with as harshly as well or should these MITIGATING circumstances be presented in the right light as well? This person needs help through addiction programs and should perhaps be placed into an environment where their "problem" can be solved, not added to.

If you view the people jailed for "greed" crimes: were their MITIGATING circumstances ever looked at? More than likely in very few cases because this would be looked as "sympathy for the accused" and therefore would again not fit into the prosecuting sides' system. If this issue was examined closely case by case, we would more than likely find that TRUE GREED was only present in very few cases.

Greed is the easiest way to explain someone's incarceration and also the easiest way to finish off reports and go to the next "greedy person". It is like a revolving ferris wheel: you steal the bracelet because your family had to eat... you are jailed.... no one helps to find out the reason for the crime because you are labelled "greedy"... you finish your sentence and go out into the world and now the situation is even worse : 1)your family more than likely is no better off because you have been away and unable to contribute 2) your chances of being eligible for a job is lessened because now you have a record and less employers are inclined to hire you so therefore you are in the perfect situation to re-commit a crime due to MITIGATING circumstances.

True greed in one's character makeup is perhaps a difficult thing to treat. One's MITIGATING circumstances are perhaps only cleared up with a few helping hands and someone who cares enough to see another through it.

So the question of whether GREED OVERCOMES COMMON SENSE, is one that can not really be answered to the fullest extent in all cases since COMMON SENSE can overcome GREED if treated appropriately. Greed is a dreadful feeling to have to live with and causes nothing but grief to all affected.

BY: P. WILLIAMSON

QUOTATIONS AT THEIR BEST

Mondays are a hard way to spend one-seventh of your life.

-THE LION

Winners watch for opportunities; losers wait for lucky breaks.

-WILLIAM ARTHUR WARD

Pen-pal letters: CorresBONDence.

-MERRY BROWNE

Many people waste their time trying to see through one another instead of trying to see one another through.

-HENRY BOYE

In the final analysis, all of us will be judged by the amount of happiness we have brought to others.

-BERN WILLIAMS

A person can fall many times, but they aren't a failure until they begin to blame somebody else.

-JOHN BURROUGHS

A well-balanced diet includes an occasional helping of crow.

-FRANK WALSH

Lying to ourselves is more deeply ingrained than lying to others.

-FYODOR DOSTOYEVSKI

Nostalgic items: REMEMBER-abilia.

-SHELBY FRIEDMAN

The wise know that the best way to get even is to get ahead.

-FRANK WALSH

A smooth sea never made a skiller mariner.

-ENGLISH PROVERB

Nobody has ever come up with a good substitute for friendship.

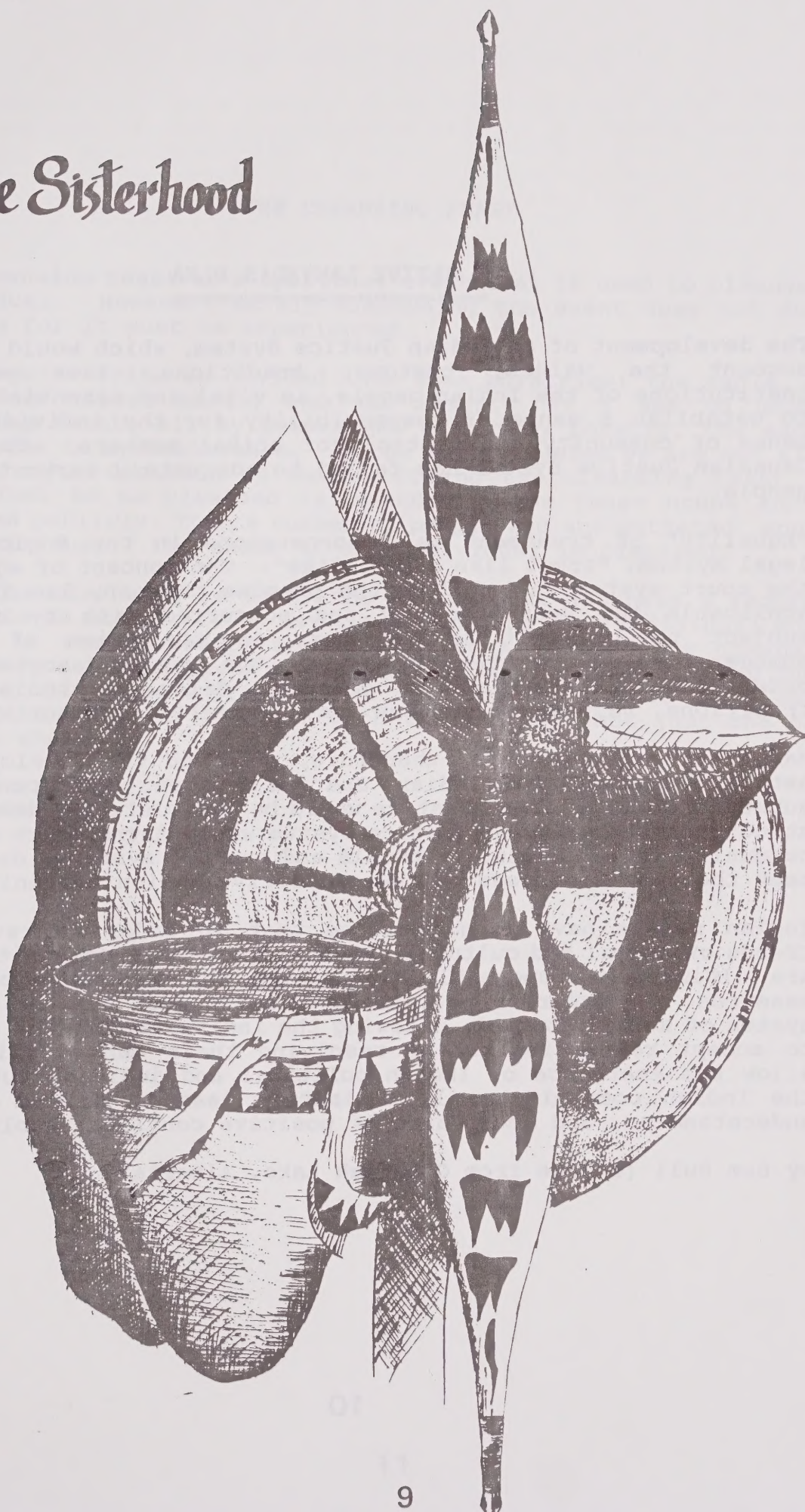
-BERN WILLIAMS

Anyone who's all wrapped up in himself is overdressed.

-KAROL NEWLUN

Compiled by: P. Williamson

Native Sisterhood



A NATIVE LAWYER'S PLEA

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The development of an Indian Justice System, which would take into account the values, customs, traditions, laws and legal institutions of the Indian people, is vital and essential in order to establish a sense of responsibility for the individual and a sense of community and control for tribal members. The current Canadian Justice System has failed to adequately serve the Indian people.

"Equality" of treatment is a cornerstone in the Anglo-European legal system: "treat like cases alike". The concept of equality in the court system is based on the premise that any law is equally applicable to, understood by and concurred with by all those subject to it. It is in fact, an assumption of cultural homogeneity; it operates to maintain the existing socio-cultural order. This assumption is patently false to Indians whose traditions, values and customs are culturally distinctive.

Many Indian people have, therefore, proposed the development and establishment of an Indian Justice System. The content and substance of aboriginal justice would be administered within Indian structures. The Indian Justice System would introduce a system of community-based courts, tribunals and support systems, designed to meet the specific needs of the respective Indian communities.

Indian people have long realized that in order to reverse the trends of social and cultural disharmony in their communities, they are ultimately responsible for taking the necessary corrective measures. In order to do this, the Indian must use the customary system of social control, allowing the individual and the community to accept responsibility of resolving their own conflicts. To allow the emergence of Indian political and judicial autonomy in the Indian community, will ultimately lead to tribal cohesion, understanding, and acceptance of positive conflict resolution.

by Sam Bull (a Cree from Goodfish Lake, Alberta.)

THE CLEANSING FEAST

The cleansing feast is a spiritual event that is used to cleanse an individual. However, merely discussing the event does not do it justice for it must be experienced.

The Nisga'a tribe is divided into four phratries: the eagle, the wolf, the killer whale, and the raven. If I was to hold a cleansing feast, all my people who are of my phratry, the eagle, would come to my assistance. In the Native system we are not alone in any major decision we make. During the cleansing feast the individual to be cleansed is brought to the feast house and is disrobed publicly. Then a number of people who are gathered, sponge the individual. The shame of the individual is cleansed.

After the cleansing is done, the person does not have a record - the slate is clean. It is never mentioned to that individual again nor is it ever publicly mentioned. In so doing, the cleansing feast very seldom happens more than once to an individual and there are very few repeat infractions of that offence by that individual. The entire tribe is involved with the process, not just one man, but the whole.

by C. Harry Nyce,
Vice-President
Nisga'a Tribal Council

A NATIVE APPROACH TO JUSTICE

I had been doing mediations for about 9 years when I was approached by the crown prosecutor to consider taking an assault case between two 16 or 17 year old women. One of them was pregnant and had decided the other was trying to steal her boyfriend. She called her a slut, and the name calling turned physical.

When I visited the young woman who had been charged, I found that she had been struggling with a drinking problem, but seemed to have it under control. I also discovered her grandfather was a well-respected elder. He lived in a nearby community.

I talked to both women separately and let them air their grievances. Then I talked with the grandfather about whether he would be willing to be part of a mediation.

He agreed to give it a try, and the two women agreed to go along with it. Even though he was the grandfather of one of them, the other knew him, and trusted him to be fair.

We met in the John Howard office. The old man opened with a prayer ceremony and smudged the room with sweetgrass. I felt like it had finally been blessed.

Then he just did some gentle, warm things. "I wonder if I could have each of you hold my hands," he said, and they found that in order to close the circle, they had to take one another's hand. Then he told them a story that each one could look at without feeling personally threatened. It was about how important youth is to where we are going. And it left us with the sense that all of us are here for a reason. We have been given life to live and to share. It gave the young women a sense of their integrity...of why they were born. There was no: "Why did you do this?"

Someone looking at it from a Western perspective might be tempted to say that nothing happened. But I'm convinced there was a real tolerant growth that came out of it. Each of the young women was able to share her perspective, and to see the integrity of the other. It was a classic example of the fundamental basis of mediation, which is reconciliation. Justice is done when relationships are restored.

By Grant Thurgood, Moose Jaw, Sask.

CORRECTIONAL LAW PROJECT
EXCLUSIVE TO ONTARIO

What is a prisoner from outside Ontario to do? If help is needed for a legal concern, for example, preparing for an appeal, where does a federal inmate from Nova Scotia turn?

In November of 1993, one P4W inmate met with a Correctional Law Project student from Queen's University. A consent form was signed and the student promised to return within one week. At the follow-up meeting, the student informed the prisoner that because she was from outside Ontario, the Correctional Law Project could not help with the appeal.

The fact that a federally sentenced prisoner cannot change her place of origin does not make a difference. The fact that the Criminal Code is a federal body of law does not make a difference. Nor does the fact that the prisoner was willing to present her own appeal if only she could have assistance preparing it, make a difference.

The walls of the Kingston Prison for Women enclose prisoners from every province and territory of Canada. What is a woman from the West or from Labrador supposed to do once she is here and she needs legal advice? The purpose that the Queen's Correctional Law Project was set up for is to afford students the opportunity to learn their trade in real life situations. To choose one prisoner over another on the basis of geographic place of origin is biased.

The Criminal Code is not selective in its prosecution of defendants. Nor do federally sentenced women get to pick and choose where they will be incarcerated. It is recommended that Queen's University review their policy as to choosing who they will help. A selection process that is exclusive to Ontario is unfair.

- Irene Grenkow

WHAT ARE FRIENDS FOR?

While we are incarcerated, the little things that we took for granted become immensely important to us. People and things that were close to us step to the forefront of our memories. Those who we once thought were near to us become a lingering memory.

People who were always glad to see you are now incapable of writing a line. Life goes on without you.

You soon get used to receiving letters that open with, "I'm sorry for not writing sooner but..." And then they'll tell you of all the busy fun filled times that they were having which prevented them from writing to you. All of this stuff happened since they last wrote you four months ago. To them, it seems like no time at all; to you, it's been an eternity.

And then let's not forget the old, "we are planning on visiting you soon." Soon is a useful bull word. Three long months pass and they are still within the accepted boundaries of the word "soon."

Two letters later, and they are apologizing for missing your birthday. But hey, they are still looking forward to seeing you "soon".

Then they end the letter with, "write back soon."

One day in prison is like a week on the street. Gray hair grows fast. One day you look

in the fake mirror and you've suddenly aged ten years. And there is not one damn thing you can do about it.

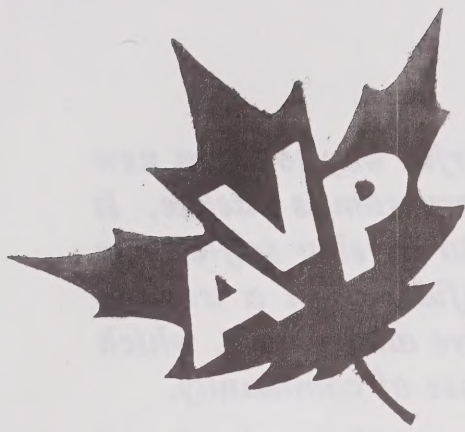
Then they all close their letters with "Love you" and "P.S. let me know if you need anything." This is supposed to reaffirm their concern and charity." You are still waiting to be visited (real soon) and taking it one day at a time...so what could you possibly need?

Could they mail you a piece of tenderness, or a magic elixir that heals a broken heart? Can they give you back part of yourself that included them, that you seemed to have lost? We don't need forgiveness, pity, philosophy, patronizing advice or things of that nature. We need to be needed. That's all, just to be needed.

We can read between the lines of your letters. Your lives are so busy, demanding, hectic, that there's never time to sit down for 10 minutes to write a brief letter. You'll be by to see us soon, and if we need anything we should let you know. And of course everyone sends their love...it's easier to send love than to deliver it.

Oh well, tomorrow is another day. We will be praying for "a letter" and maybe someday someone will say, "We need you."

submitted by Cathy



AVP



ALTERNATIVES TO VIOLENCE PROJECT

Alternatives to Violence Project is a program offered here at P4W several times a year.

Prison workshops are arranged for approx. 15 - 20 participants. They are led by a team of qualified volunteer facilitators. There are two levels of AVP training; Basic and Advanced. Basic training provides an introduction to the principles of Transforming Power. Advanced training builds on skills learned in the Basic workshop by focusing on methods of conflict resolution; effective communication, consensus and mediation skills. Aspects relating to violence are explored, including power, stereotyping, fear and anger.

There is also a Training for Trainers workshop.

AVP began in the U S IN 1975. The Religious Society of Friends (Quakers) responded to a request from the men at Greenhaven Correctional Facility who were serving long-term or life imprisonment, and wanted help in devising programs to counter levels of violence inside the prison. The resulting AVP philosophy and teaching are now offered in 15 States, as well as Canada, England and many European countries. Hundreds of prisoners and non-prisoners have benefited from it.

The participants who volunteer for the Basic course almost always choose to follow through with the Advanced. Some go on to train as Trainers (facilitators). There is an initial apprenticeship for new trainees to qualify them as lead trainers.

It is especially valuable to have trainers who are experienced in the ways of prison. Most trainers will continue with the program after they leave prison and go back to their communities.

Each workshop is designed to build a sense of community, and to reinforce self-acceptance, awareness and respect for self and others. No 'put-downs' are allowed, either for self, or others. Participants are strongly encouraged to take part in everything, but have the right to 'pass' or to differ, but respect and confidentiality is fully observed.

Each workshop is experiential. No two workshops are alike, nor is the outcome. Everyone leaves the workshop with a different perspective on solving problems non-violently. Participants gradually learn the reality of "Transforming Power", the seed of which is in each and everyone. Some of the techniques used are brainstorming, discussions, co-operative games, role-playing, short talks, one to one interactions, focusing on exploring issues such as anger, violence, stereotyping, and creating experiences to nurture a peaceful response.

It's a wonderful way to learn new skills. The program is intense. It is designed to develop self-esteem and self-confidence in a trusting and supportive atmosphere, which creates a sense of community.

Participants are taught principles of co-operation, skills in listening, speaking and observing and exploring the many non-violent solutions possible in almost every conflict, when it is approached with a caring attitude towards others.

The program is welcomed by prisoners and administrators alike. It is offered on the street in many communities, and is growing in popularity.

There is a fee for attending this program on the street. Prisoners are not required to pay anything.

The workshops are 3 day, 12 hours a day, finishing up on the third day. The usual times are: 9 a.m. - 9 p.m. Friday and Saturday, and 9 a.m. - 7 p.m. on Sunday. All meals, snacks and beverages are provided in the Chapel area, where the workshop takes place in this prison.

By: Melissa Stewart

SHOPLIFTING

Q. Is shoplifting a common crime among women?

Yes, It's certainly one of the most common. About 40% of charges laid against women are for shoplifting.

Q. What can happen to a woman who's caught shoplifting?

It depends on how many times she's been caught and whether it's a tube of lipstick or something more. Certainly if it's the third or fourth time, even if it's a small thing, it will be treated a lot more seriously than if it were the first tube of lipstick she'd shoplifted. So, it can range from something like probation to actually having to do time.

Q. What if a woman isn't caught -- should she worry?

If you've been doing it over a long period of time, it's like playing Russian roulette. It makes it difficult because the more a woman can shoplift without getting caught, the more it boosts her self-esteem. She says, "Hey, I must be really good at this." Sometimes that's the only thing she does feel successful at.

Q. What's the purpose of the E. Fry shoplifting program?

There's no instant "cure" for shoplifting! What I hope for is that the women will have more insight into the whole behaviour

-- some ideas around why they shoplift. For some of the women, this is a beginning -- they've never had any counselling. It helps them to start thinking about themselves, their lives, their stories. After the 12 week program, some women will indicate that they want to continue individual counselling.

Q. What happens when a woman comes to the shoplifting group?

Women can be referred by themselves, by a probation officer, by a lawyer... I meet with the woman once individually before the group starts, to ask her about her history of shoplifting so that I can get an idea of what might come out during the group. She also has a chance to ask questions. And then, in the 12 weeks we cover various topics: preparing to change, what it means not to shoplift -- what would you do in your life if you didn't have this as a coping mechanism? -- self-esteem, anger, loss, social supports.

Q. What are some of the reasons women shoplift?

It really seems to vary. I think it's a way of feeling good about themselves, of handling trauma, whether it's the break up of a marriage or dealing with abuse, for example. Sometimes they give things that they've shoplifted to other people, thinking people might like them more.

Q. How will the group help a woman who has been using shoplifting to boost her self-esteem?

What I hope to do is to help her understand how shoplifting fits into her image of herself. She will ask, "If I feel badly about myself, how do I feel when I shoplift? Well, when I actually take something, I feel a rush. It feels really good. I feel powerful." I try to help women see there are other ways of feeling good about yourself that don't put you at risk.

by Alison Hamilton,
E. Fry, Toronto.



GAY COUPLES SHOULD BE RECOGNIZED

Gay and lesbian couples should have their relationships recognized in family law, the Ontario Law Reform Commission says.

In a report to the provincial government, the advisory body recommended that same-sex couples be allowed to register their relationships as "registered domestic partners."

This would mean the Family Law Act would apply in the event their relationship ends. They would have the right to share equally in family property and the family home, and they would have the right to sue for -- and an obligation to pay -- support. One partner could also sue for damages if the other was injured or killed in an accident.

Gay and lesbian couples are now completely excluded from the Family Law Act, and the commission says this may violate the equality guarantees in the Charter of Rights and Freedoms.

It will be interesting to see what happens. I'll keep you posted.

The Editor

CORRECTIONAL SERVICES
INMATE AFFAIRS

1-800-947-1065

As of November 1, 1993, you can call this number for information and assistance with any problems you may be encountering at P4W.

Ms. Kim Pate, Executive Director of the Canadian Association of Elizabeth Fry Societies has instructed that prisoners wishing to call the 1-800 number need only to ask to use an outside line. The call cannot be made from an institution pay phone.

If you have any trouble gaining access to an outside line, Kim Pate wants to know. Please call her collect at 0-613-238-2422.

- Irene Grenkow

PROGRAM SCHEDULE FOR CHAPEL

SUNDAY:

1300 Hours Roman Catholic Mass
1400 Hours Last Sunday of Month: Apostolic Church
Service (Black)
1900 Hours Jehovah Witness Study
2000 Hours Protestant Chapel Service
.....

MONDAY:

0800 Hours Morning Devotions
0915 Hours Bi-monthly: Catholic visitor meets with
Spanish speaking inmates
1300 Hours Jehovah Witness visitors
1500 Hours Bi-monthly: Muslim visitors
Monthly: French Priest, counseling, Mass
.....

TUESDAY:

1000 Hours Religious Visits: Baptist visitors
Bi-monthly: Jewish Rabbi
Bi-monthly: Lutheran pastor
1300 Hours Project Reconciliation Group
1500 Hours Salvation Army Visitor
1630 Hours Early Dinner - Bible Study
.....

WEDNESDAY:

11:15 Hours Early Lunch, Bible Study (Chaplaincy Team)
.....

THURSDAY:

1000 Hours Roman Catholic Chaplain on duty Counseling
1600 Hours.....

FRIDAY:

On Call
.....

SATURDAY:

Monthly: W2 (Women to Women) visits
Semi-Annually: Prison Fellowship Seminars
Annually: Salvation Army Seminar and Social
Quarterly: AVP (Alternatives to Violence)
Training Program
.....

OTHER:

Counseling
Religious Diets as required
Denominational visits
.....

CHAPLAINS:

I. Peters Protestant (Coordinating)
J. Hess Protestant
S. Alanen R.C.
L. Lajoie R.C. (Francophone)

REMNANTS OF CHILD ABUSE

Where could I hide
Where could I run
Who would believe
How could I tell - how
could I express it?
Where's my childhood
I lost it somewhere
never to be retrieved
I can only exist in
the silence of disbelief
A world that doesn't
recognize me, a world
that does not know....silent tears.

By Kathy, from Body Memories



TEN MYTHS AND FACTS ABOUT INCEST.

1. MYTH; Some children lie

FACT; This is often the first defence that an attacker will use against a victim who has spoken. Children don't lie, and don't imagine the sexually explicit acts that they are describing. Although this myth is dying, people still find it difficult to believe children when the family "appears normal", or when the rapes have been extensive, or when torture has been used. There is still a tendency to believe that "it can't be true". Confusion in a child should not be seen as lying. A defensive parent may want to grasp at some discrepancy in a child's story. Children must be given the time and encouragement to sort out what did happen from very natural fears arising from the rape itself, or from repeated threats often made by the attacker "if she told".

2. MYTH; Children fantasize about incest. Every daughter has fantasies about a romantic relationship with her father. Every son imagines a romantic relationship with his mother. Incest comes from an unconscious oedipal wish.

FACT; These myths originate in freudian thought; and may be confused with a child's wanting or needing love and caring. Unfortunately, Freud's theories on incest continue to be taught as valid, in Canadian Universities. Within the past ten years his rationalizations about the overwhelming amount

of incest becoming evident in the 1800's have been recognized as a clever cover-up. Freud put the blame on children for what adults were imposing. What he was contented with was father/daughter incest and his fear of ostracization by fellows for exposing what was then common place, caused him to develop his elaborate theories.

3. MYTH; If the child has not been coerced, it is not incest.

FACT; Incest takes many forms from violent rape including penetration, to seduction which does not necessarily include any physical contact (e.g. suggestive talk, watching a daughter or sister undress, commenting on her body, including looks) all of which are harassing and can result in a child being controlled.

4. MYTH; Incest is usually not violent. Force is rarely used.

FACT; Although seduction is the only technique needed to rope in a child because of the vulnerability of children, force is still very often used.

5. MYTH; The effects of incest are minimal especially when the seduction play has been "age appropriate" and "gently" introduced. If there has been no physical damage, there is no harm done.

FACT; Incest is an attack, and an invasion of physical, emotional and psychic boundaries. We hear repeatedly

that incest victims were not harmed. Even the "mildest" forms of incest can have longlasting effects such as confusion of self, inability to relate to others or form close friendships, self hatred, internal disorders, personality dissociation (splitting of the personality) or tendency toward addictions. This myth is used to excuse incest.

6. MYTH; Incest is not biologically harmful, is not usually painful, and may in some cases be beneficial.

FACT; The effects of incest range from confusion and vulnerability to attacks of the same nature, to extreme physical disability, including dislocated bones, crippling of the joints, ulcers, numbness, paralysis, and suicidal tendencies. There is nothing beneficial about incest.

7. MYTH; It is not the incest itself that is harmful. What is more harmful is the social stigma that the child faces when "the secret" gets out.

FACT; It is true that due to the social mystification and public narrow-mindedness a child may get hurt when known as an incest victim. However, this statement passes off one painful situation onto another. Incest itself is harmful, and social ignorance is doubly harmful.

8. MYTH; If the child has pleasurable feelings, the

incest wasn't harmful.

FACT; A child or teenager may feel sexually excited as an automatic, uncontrollable response to being sexually manipulated. This is often one of the most confusing and damaging aspects of incest, as it can lead to extreme confusion and guilt, feelings of complicity, and a difficulty in later being able to separate sexual experiences with others from the original attack. Pleasurable feelings become a horror or feeling a lack of control and a sense of body betrayal.

9. MYTH; The younger the victim, the less traumatic the incest.

FACT; This comes from the erroneous view that what a child does not understand or may not remember, won't hurt her. Incest is traumatic at any age. To be raped at such an early age (the average age of onslaught is four years old), is to have one's childhood ripped away. Women are remembering back to infancy, and describing feelings of pain and humiliation vividly.

10. MYTH; The greatest damage is inflicted in adolescence.

FACT; There is no point to comparing the ages at which a victim suffers the most. Incest is traumatic and damaging at any age.

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THANKS, DADDY

Thanks for giving me life:

ruining your relationship with my mother, so
that I never got to know her.
being my one and only parent.
taking me skinny dipping when I was 6.
the horse you gave me when I was 7.
the camera you gave me.
the time you took me riding on Sam, your horse,
and fingering me for the first time, and teaching
me it was okay.
taking me to your bed, every night, beginning when
I was in third grade. And making sure no one knew.
giving me my first bikini panties, when I was 10.
teaching me how girls like to have their clits
sucked on and licked.
showing me how to masturbate, even though I never
climaxed while you watched.
making sure I was old enough before I got to
suck your dick.
never allowing me to wear a bra.
waiting 'til I had my first period at barely 12 to
fuck me.
being the man that got to devirginize me.
changing my menstrual pads for me.
fucking me up my ass.
putting me on top when you had your cock in me.
giving me the opportunity to give you sex.
helping me understand we loved each other.
not bothering with contraception when we fucked.
getting me pregnant with "our" son when I was 16.
wanting to have him.
making me a woman.

Thanks for not wanting to sex me while I was pregnant and
for finding a wife during that time. I am proud of you.
Thanks for this boy, who looks just like his father and
is a daily reminder that I was fucked by his daddy, my daddy.
Thanks for the constant sickness of pregnancy, the pain of
childbirth, and the stretch marks which I wear as a proud
brand of daddy sex.
Thanks for this boy who, when nursing my tits, gave me the
first of many orgasms. His daddy never gave me one.
Thanks for him, so that I can never desire another man in my
life. So that I can have no man but this boy.
Thanks daddy, for being the only man I have been fucked by.
Thanks for never telling anyone you fucked me. For keeping
our secret.
Thanks daddy, so I can wonder if this son will want to fuck
or rape me when he is old enough. Is he like you, daddy?

By Mandy - "born and raised in Texas to a single father who
molested, raped and impregnated me until I was 16. My son
is by his father, a fact too brutal and real to think
about." (Taken from "Body Memories.")

JIN SHIN DO

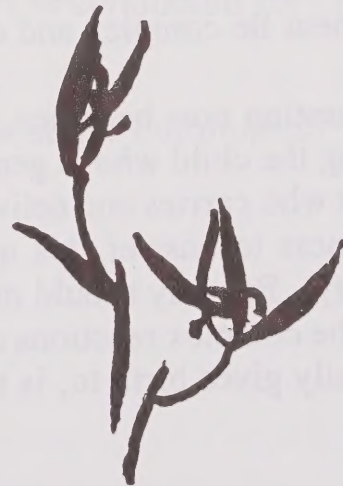
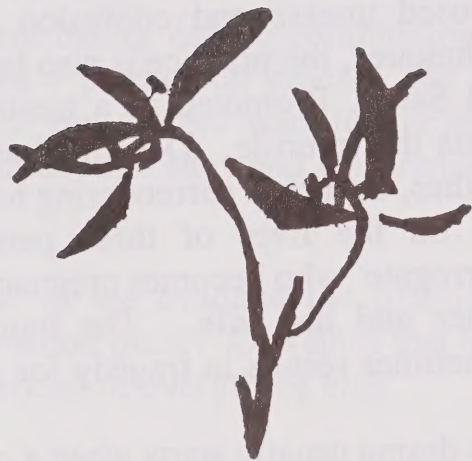
translated as "The Spiritual Channel of Compassion," constitutes a synthesis between methods of oriental re-balancing, western psychology and different mind-body techniques. Jin Shin Do is a holistic form of acupressure and of touch that finds it's source in the heart of Taoist philosophy.

It's a simple means to deal with daily stress and a more complex therapeutic method which allows relief of pressures/physical and emotional pain, in re-establishing the energy balance of mind and body.

Jin Shin Do treatments have been both enlightening and pleasurable experiences. Each session has brought me new realities. Through this masso-therapy I have been able to release "stuck" feelings, begin to accept my body and experience leaving the world behind and allowing this time and space totally for myself and my recovery. It was, for me, a difficult choice to do bodywork, to become actively conscious and accept my body as an integral part of whole being. It has helped me learn how to breathe more deeply to release energies I never knew existed. I have been noticing a positive change in regards to pain from a chronic physical ailment. I can sometimes like (in at least some parts of) my body, and am more willing to listen for the messages it imparts. It has brought me a sense of hope and peace. Jin Shin Do is most helpful in my process of self-discovery and healing from incest wounds.

By Sylvia - from Body Memories.

Editor's note: We might be able to talk Tamarack into showing us some exercises in holistic healing. She is very good at this.



"I LEASE WOMBS. I DON'T SELL BABIES"

An Inquiry into "Surrogate" Motherhood

Since it burst into the public agenda in the 1980's, 'surrogate' motherhood has aroused unease and confusion. Hailed as the newest of the reproductive techniques, the practice is also held to be as old as the Biblical tale of Abraham and Sarah. Promoted as a treatment for infertility, it neither cures nor even treats the infertile. Described as a selfless act of altruism by the "surrogate" mother, the act of surrendering her child is paid for in cash. The effect surrogacy has on the lives of three participants, the mother, inaccurately called a 'surrogate' who becomes pregnant through the use of artificial insemination, the father and his wife. The human side of this very controversial practice sometimes results in tragedy for all concerned.

The drama usually starts when a couple are having difficulty conceiving a child. Sometimes a broker becomes involved. They look for a 'surrogate' mother. They offer her a price to have a baby for them. The prices can range from \$10,000 to \$50,000, with the broker taking 25% and the 'surrogate' mother receiving the remainder of the money. The 'surrogate' mother relinquishing her baby to the father and his wife for whatever price they agreed on.

Everyone seems to have profited from the agreement. Careful questioning though can reveal hidden layers of exploitation. Below the surface of this agreement lie complex and charged emotions.

The question now becomes, who is the actual mother? Is it the woman who is carrying the child who is genetically unrelated to her? Is it the egg donor or the woman who carries and delivers the child? So far, the courts have used genetic-relatedness to answer this question, following the model used in determining paternity. But why should maternity be determined by the same criteria? What about the complex reactions of the woman to her growing fetus and the baby she eventually gives birth to, is that equivalent to the act of insemination?

This issue should be considered by all members of society when motherhood is turned into a commercial activity.

Brokers make profits in surrogacy centres where babies can be commissioned by anyone who can pay. Procreation becomes a production process and an industry is born with babies as the end product. But do we want to live in a society where women's bodies are treated as production sites and children are viewed as commercial goods?

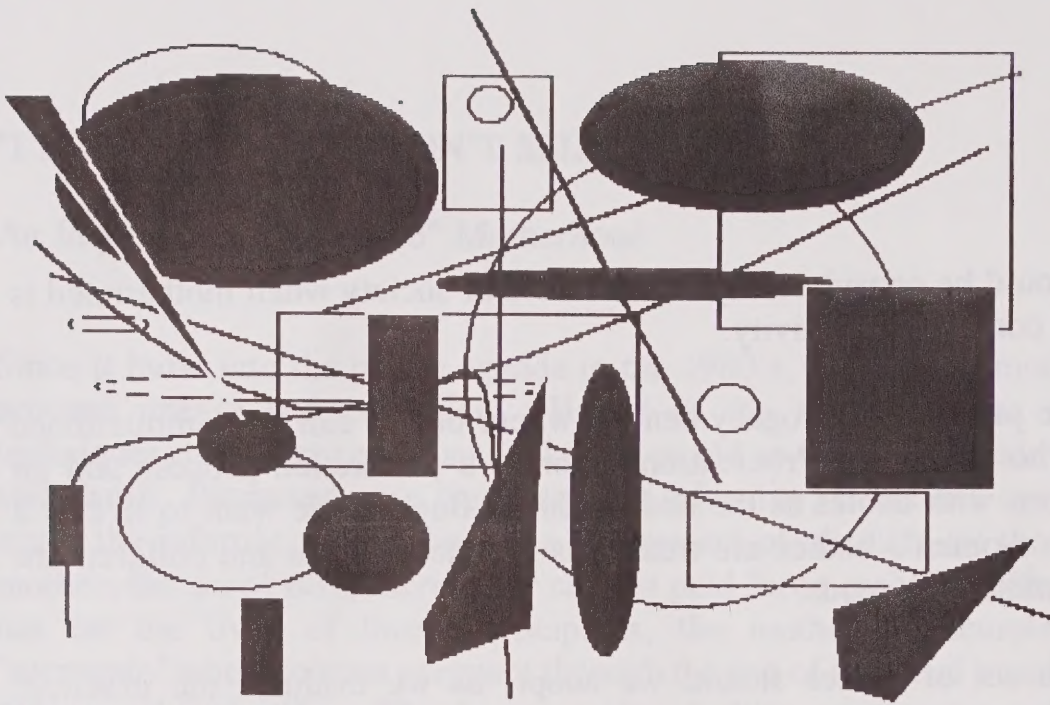
Finally which set of values should we adopt, as we evaluate the practice. Should it be the competitive self-interest of the market place? Or values that put the best interests of women and their children ahead of everything else.

.....

Editor's note: This is a very powerful and controversial issue. It could affect some of us when we leave this institution, if we were ever involved in a situation such as this. The Government considers it to be the most emotionally and ethically charged issue of this century. A Royal Commission was set up to investigate and report on current and potential medical and scientific developments. The report is scheduled for release in November, 1993.

I invite you to be the judge. Please let me hear some comments!

Melissa Stewart



NEW AGE OF COMPUTER ART: by PWF

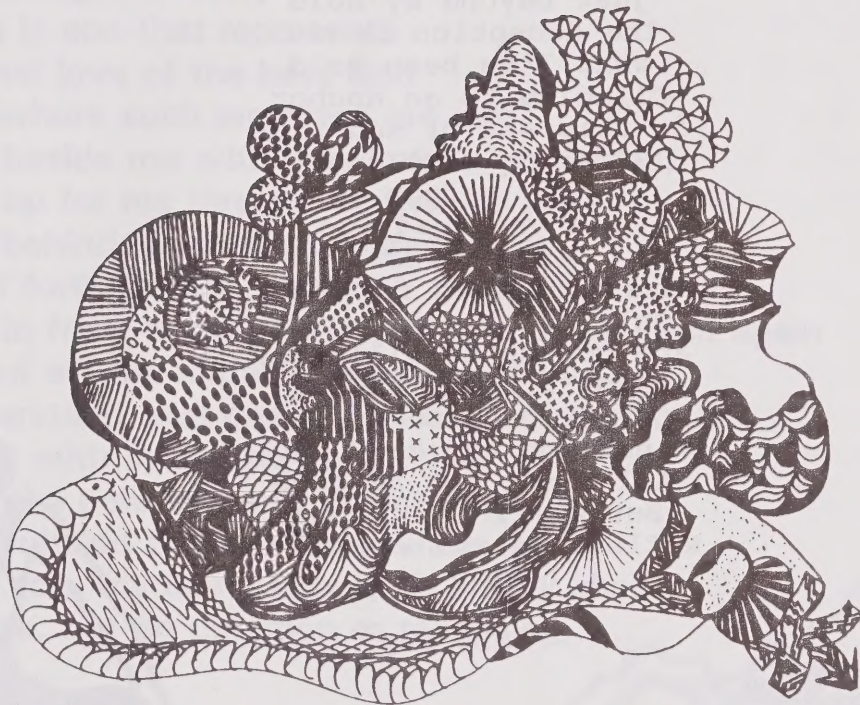
The age of computers where your canvas is a monitor screen and your paintbrush is what is called a **MOUSE** - something that has three buttons and a cable cord as opposed to four legs and a tail.

The importance of women learning how to use a computer in order to maintain a solid position in today's **WORKFORCE**, can not be emphasized enough.

All of us who took typing skills in high school twenty years ago can convert that knowledge into the age of the computer. The same principles apply, save and except that you can dispose of the "white-out", correction tape and ink erasers when wanting to correct a typing mistake. You can do all of this even before you put the ink to paper. With laser printers and new programs that give you the type styles that only appeared once upon a time in expensive printed material, are now at anyone's finger tips. The style of an office now comes across as very professional even though is may only be a small operation out of one's home.

It was at one time an "ego problem" for men to learn how to type on a typewriter, so once again the computer has narrowed the gap between what was classified as a "woman's job" and what could never be a "man's job". So... take the time to learn about this "**USER FRIENDLY**" machine and secure your future in the job market.

POETRY



LOST

in jumbled dreams
Discovering everything
isn't what it seems
Emotions sweep in and out
Like an angry tick,
Drawing me into
A strange, turbulent ride
Wandering through
a web of lies
My soul descends and flies
Reality is always
just beyond my hold
The deception is not
what I've been told
Clinging to an anchor
in this sea of sad blue
Finding that snow
my refuge
has vanished too
All I trust
has travelled far away
Only shattered dreams
and confusion will stay
Many are the storms
I've been through
learning the hard way
All might not be true
But still I will try
Reflecting and wondering
here I am

- Baby Ray



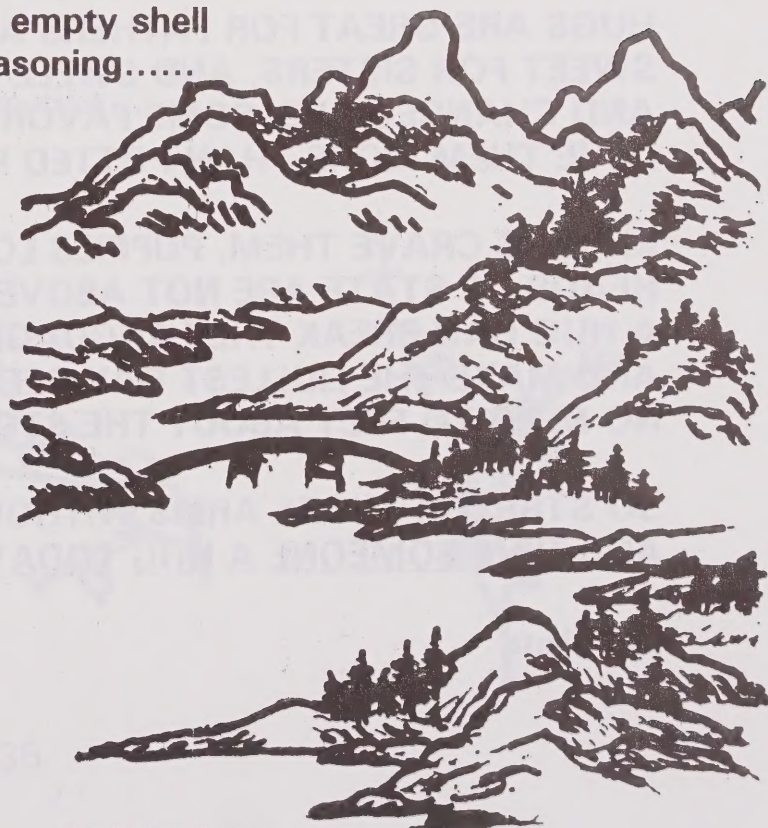
To Michael:

FROM ME TO YOU

**As the waters run
And the rivers flow...
The mountains peak at their own pace,
only stopping to embrace the air...
I look at the distant clouds
And see only the image that
gives me strength to carry the load.
That image is one that represents
unconditional love of the best kind
in a world where such emotions are rare.
You stood beside me with only love in your eyes;
You stood up for me through all the vile jests;
You stood behind me with encouragement
as I walked forth to face reality;
You stood in front of me as I emerged a real human again
only to ward off the imperfections of others.
Oh, to understand that one is deserving of this love
To accept it with open heart and mind;
To not ask the perimeters or objectives;
Only to be fulfilled and be made whole....
as without you, my being is only an empty shell
with purpose, but no direction or reasoning.....**

Love from your wife,

PIA



HUGS

IT'S WONDROUS WHAT A HUG CAN DO
A HUG CAN CHEER YOU WHEN YOU'RE BLUE
A HUG CAN SAY, "I LOVE YOU"
OH GEE! I HATE TO SEE YOU GO
A HUG IS "WELCOME BACK AGAIN"

A HUG CAN SOOTHE A SMALL CHILD'S PAIN
AND BRING A RAINBOW AFTER RAIN
THE HUG! THERE'S NO DOUBT ABOUT IT
WE CAN SCARCELY SURVIVE WITHOUT IT
A HUG DELIGHTS AND WARMS AND CHARMS
IT MUST BE WHY GOD GAVE US ARMS

HUGS ARE GREAT FOR FATHERS AND MOTHERS
SWEET FOR SISTERS, AND SWELL FOR BROTHERS
AND CHANCES ARE, SOME FAVORITE AUNTS
LOVE THEM MORE THAN POTTED PLANTS

KITTENS CRAVE THEM, PUPPIES LOVE THEM
HEADS OF STATE ARE NOT ABOVE THEM
A HUG CAN BREAK THE LANGUAGE BARRIER
AND MAKE THE DULLEST DAY SEEM MERRIER
NO NEED TO FRET ABOUT THE STORE OF 'EM

SO STRETCH THOSE ARMS WITHOUT DELAY
AND GIVE SOMEONE A HUG TODAY!!



By: Tina

IF ONLY

If only I wasn't a mother, I could handle all this time,
But my heart lies elsewhere beyond the prison walls.
If only I was alone, I would not have anyone else to worry about.
Someone I carried inside of me for nine long months.
I would not feel the pain of desperation,
Knowing I am responsible for another human being,
who needs me, needs me there at home.
And home is a place I gave, another part of my heart.
A feeling that time or space could not tear apart.
If only I was doing this time alone,
things would be less complicated, but I'm not,
and Lord it hurts so much.
If only I could do something to ease the pain of knowing,
That someone out there loves me 'cause, I'm their mother.
And they are home alone.
If only I wasn't a mother,
I could handle this all the time
But my heart lies elsewhere
Beyond these prison walls.
If only...If only....If only I wasn't a mother.....

BY: T.A. GLAREMIN



LONG WAY TO GO

When I began on the road of life
There were lots of things in store
I knew that I'd be so happy
I wanted everything and more
When I was on a roll
And life would be my guide
First grade was not so hard
And I was enjoying the ride
But more and more the road of life
Got rocky and I'd fall
I wanted to be in the "in" crowd
Life wasn't answering my call
But slowly I prayed one day
That these problems would fade away
This just happened and I surely know
That on my road of life I have a
Long way to go.

- Baby Ray



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